

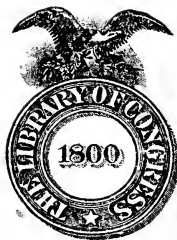
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THE STATE

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AND THE DISTRICT CLERK

Methodist Episcopal Church, South. *Liturgical*
and ritual.

RITUAL

OF THE

METHODIST EPISCOPAL CHURCH,
SOUTH.



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M. D. 31035

THE ORDER

OF THE

THE ORDER

FOR THE

MINISTRATION OF BAPTISM.

THE
OFFICE OF THE
SECRETARY OF THE
NAVY
WASHINGTON, D. C.

STATEMENT OF

THE
SECRETARY OF THE
NAVY

IN
ANSWER TO A
RESOLUTION PASSED BY
THE HOUSE OF REPRESENTATIVES

ON
MAY 15, 1906

THE MINISTRATION
OF
BAPTISM TO INFANTS.

¶ *The Minister, coming to the Font, which is to be filled with pure Water, shall use the following:—*

DEARLY beloved, forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of His bounteous mercy He will grant to *this child* that thing which by nature he

cannot have; that *he* may be baptized with water and the Holy Ghost, and received into Christ's holy Church, and be made a *lively member* of the same.

¶ *Then shall the Minister say,*

Let us pray.

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel, thy people, through the Red Sea, figuring thereby thy holy baptism: and by the baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify water for this holy sacrament. We beseech thee, for thine infinite mercies, that thou wilt look upon *this child*: wash *him* and sanctify *him* with the Holy Ghost; that *he*, being delivered from thy wrath, may be received

into the ark of Christ's Church, and being steadfast in faith, joyful through hope, and rooted in love, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life; there to reign with thee, world without end, through Jesus Christ our Lord. *Amen.*

O merciful God, grant that the old Adam in *this child* may be so buried, that the new man may be raised up in *him*. *Amen.*

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is dedicated to thee by our office and ministry, may also be endued with heavenly virtues,

and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

Almighty, ever-living God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of His most precious side both water and blood, and gave commandment to His disciples that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost; regard, we beseech thee, the supplications of thy congregation; sanctify this water for this holy sacrament; and grant that *this child*, now to be baptized, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

Then shall the people stand up ; and the Minister shall say,

Hear the words of the Gospel, written by St. Mark, in the tenth chapter, at the thirteenth verse.

THEY brought young children to Christ, that he should touch them. And his disciples rebuked those that brought them ; but when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

Then the Minister shall take the Child into his hands, and say to the Friends of the Child,

Name this child.

*And then, naming it after them, he shall sprinkle or pour
Water upon it, or, if desired, immerse it in Water, saying,*

N I baptize thee in the name of
• the Father, and of the Son, and
of the Holy Ghost. *Amen.*

Then shall be said, all kneeling,

OUR Father, who art in heaven,
hallowed be thy name; thy king-
dom come; thy will be done on earth,
as it is in heaven: give us this day
our daily bread; and forgive us our
trespasses, as we forgive them that
trespass against us; and lead us not
into temptation, but deliver us from
evil. *Amen.*

Then shall the Minister conclude with extemporary prayer

THE
MINISTRATION OF BAPTISM

TO SUCH AS ARE OF RIPER YEARS.

DEARLY beloved, forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh, and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions :) and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost: I beseech you to call upon God the Father, through our Lord Jesus Christ, that of His bounteous goodness He will grant

to *these persons*, that which by nature *they* cannot have; that *they* may be baptized with water and the Holy Ghost, and received into Christ's holy Church, and be made lively *members* of the same.

Then shall the Minister say,

ALMIGHTY and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead: we call upon thee for *these persons*; that *they*, coming to thy holy baptism, may receive remission of *their sins*, by spiritual regeneration. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: so give now unto us that ask: let us that seek, find: open the

gate unto us that knock; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

After which he shall say,

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee; increase this knowledge and confirm this faith in us evermore. Give thy Holy Spirit to *these persons*, that *they* may be born again, and be made *heirs* of everlasting salvation through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and forever. *Amen.*

Then shall the people stand up ; and the Minister shall say,

Hear the words of the Gospel, written by **St. John**, in the third chapter, beginning at the first verse.

THERE was a man of the Pharisees, named **Nicodemus**, a ruler of the **Jews**: the same came to **Jesus** by night, and said unto him, **Rabbi**, we know that thou art a teacher come from **God**; for no man can do these miracles that thou doest except **God** be with him. **Jesus** answered and said unto him, **Verily, verily, I** say unto thee, **Except** a man be born again, he cannot see the kingdom of **God**. **Nicodemus** saith unto him, **How** can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? **Jesus** answered, **Verily, verily, I** say unto thee, **Except** a man be born of water and of the **Spirit**, he cannot

enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

*Then the Minister shall speak to the persons to be baptized
on this wise:—*

WELL beloved, who *are* come hither, desiring to receive holy baptism, *ye* have heard how the congregation hath prayed, that our Lord Jesus Christ would vouchsafe to receive you, and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. And our Lord Jesus Christ hath promised in His holy word to grant all those

things that we have prayed for : which promise **He** for **His** part will most surely keep and perform.

Wherefore after this promise made by **Christ**, *you* must also faithfully, for *your* part, promise, in the presence of this whole congregation, that you will renounce the devil and all his works, and constantly believe **God's** holy word, and obediently keep **His** commandments.

Then shall the Minister demand of each of the persons to be baptized, severally,

Quest. **D**OST thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow or be led by them ?

Answ. **I** renounce them all.

Quest. Dost thou believe in **God the Father Almighty, Maker of heaven and earth?** and in **Jesus Christ His only-begotten Son our Lord?** and that **He** was conceived by the **Holy Ghost, born of the Virgin Mary?** that **He** suffered under **Pontius Pilate, was crucified, dead and buried:** that **He** rose again the third day; that **He** ascended into heaven, and sitteth at the right hand of **God the Father Almighty, and from thence shall come again at the end of the world, to judge the quick and the dead?**

And dost thou believe in the **Holy Ghost, the holy catholic Church,*** the communion of saints; the remission of sins; the resurrection of the body, and everlasting life after death?

Answ. All this **I** steadfastly believe.

* By the holy catholic Church is meant the Church of God in general.

Quest. Wilt thou be baptized in this faith ?

Answ. This is my desire.

Quest. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life ?

Answ. I will endeavour so to do, God being my helper.

Then shall the Minister say,

O MERCIFUL GOD, grant that the old Adam in *these persons* may be so buried, that the new man may be raised up in *them*. *Amen.*

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them*. *Amen.*

Grant that *they* may have power and strength to have victory, and triumph against the devil, the world, and the flesh. *Amen.*

Grant that *they*, being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, **O** blessed Lord God, who dost live and govern all things, world without end. *Amen.*

Almighty, ever-living God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of His most precious side both water and blood; and gave commandment to His disciples, that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost: regard, we beseech thee, the supplications of this congregation; and grant that the *persons* now to be baptized may receive the fulness of thy grace, and ever remain in the number of thy faithful

and elect children, through Jesus Christ our Lord. *Amen.*

Then shall the minister take each person to be baptized by the right hand; and, placing him conveniently by the font, according to his discretion, shall ask the name; and then shall sprinkle or pour water upon him, (or, if he shall desire it, shall immerse him in water,) saying,

N I baptize thee in the name of
• the Father, and of the Son, and
of the Holy Ghost. *Amen.*

Then shall be said the Lord's Prayer, all kneeling.

OUR Father who art in heaven, hal-
lowed be thy name; thy kingdom
come; thy will be done on earth, as
it is in heaven; give us this day our
daily bread; and forgive us our tres-
passes, as we forgive them that tres-
pass against us: and lead us not into
temptation; but deliver us from evil.
Amen.

[*Then let the minister conclude with extemporarij prayer.*]

THE ORDER

FOR ADMINISTERING

THE LORD'S SUPPER.

OF THE UNIVERSITY OF OXFORD

IN TWO VOLUMES

THE SECOND

AND LAST

OF THE HISTORY

OF THE

REIGN OF

CHARLES THE FIRST

BY

JOHN BURNET

OF THE UNIVERSITY OF OXFORD

IN TWO VOLUMES

THE SECOND

AND LAST

OF THE HISTORY

OF THE

REIGN OF

CHARLES THE FIRST

BY

JOHN BURNET

THE ORDER FOR THE ADMINISTRATION
OF
THE LORD'S SUPPER.

The Elder shall say one or more of these sentences:—

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven, **Matt. v, 16.**

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal, **Matt. vi, 19, 20.**

Whatsoever ye would that men

should do to you, do ye even so to them: for this is the law and the prophets, **Matt. vii, 12.**

Not every one that saith unto me, **Lord, Lord,** shall enter into the kingdom of heaven; but he that doeth the will of my **Father** which is in heaven, **Matt. vii, 21.**

Zaccheus stood, and said unto the **Lord, Behold, Lord,** the half of my goods **I** give to the poor; and if **I** have taken anything from any man, by false accusation, **I** restore him fourfold, **Luke xix, 8.**

He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for **God** loveth a cheerful giver, **2 Cor. ix, 6, 7.**

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith, Gal. vi, 10.

Godliness with contentment is great gain; for we brought nothing into this world, and it is certain we can carry nothing out, 1 Tim. vi, 6, 7.

Charge them that are rich in this world, that they be ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life, 1 Tim. vi, 17--19.

God is not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister, Heb. vi, 10.

To do good, and to communicate, forget not; for with such sacrifices God is well pleased, Heb. xiii, 16.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? **1 John iii, 17.**

He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he pay him again, **Prov. xix, 17.**

Blessed is he that considereth the poor; the Lord will deliver him in time of trouble, **Psalm xli, 1.**

[While these sentences are in reading, some fit person, appointed for that purpose, shall receive the alms for the poor, and other devotions of the people, in a decent basin, to be provided for that purpose; and then bring it to the elder, who shall place it upon the table.]

After which the elder shall say,

YE that do truly and earnestly repent of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways;

draw near with faith, and take this holy sacrament to your comfort: and make your humble confession to almighty God, meekly kneeling upon your knees.

Then shall this general confession be made by the minister in the name of all those who are minded to receive the holy communion, both he and all the people kneeling humbly upon their knees, and saying,

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men: we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us. Have mercy upon us, have mercy up-

on us, most merciful Father; for thy Son, our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy name, through Jesus Christ our Lord. *Amen.*

Then shall the elder say,

O ALMIGHTY God, our Heavenly Father, who of thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn unto thee: have mercy upon us; pardon and deliver us from all our sins, confirm and strengthen us in all goodness, and bring us to everlasting life, through Jesus Christ our Lord. *Amen.*

The Collect.

ALMIGHTY God, unto whom all hearts are open, all desires

known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name, through Christ our Lord. *Amen.*

Then shall the elder say,

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God.

Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. *Amen.*

Then shall the elder say,

WE do not presume to come to this thy table, **O** merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy: Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink His blood, that our sinful souls and bodies may be made clean by His death, and washed through His most precious blood, and that we may evermore dwell in Him, and He in us. *Amen.*

Then the elder shall say the prayer of consecration, as followeth:—

ALMIGHTY God, our heavenly Father, who of thy tender mercy

didst give thine only **Son Jesus Christ** to suffer death upon the cross for our redemption; who made there (by **His** oblation of **Himself** once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy **Gospel** command us to continue, a perpetual memory of that **His** precious death until **His** coming again: hear us, **O** merciful **Father**, we most humbly beseech thee, and grant that we, receiving these thy creatures of bread and wine, according to thy **Son** our **Saviour Jesus Christ's** holy institution, in remembrance of **His** death and passion, may be partakers of **His** most blessed body and blood; who, in the same night that he was betrayed, took bread; ⁽¹⁾ and when **He** had given thanks, **He** broke it, ⁽²⁾ and gave it

⁽¹⁾ *Here the elder is to take the plate of bread into his hand.*

⁽²⁾ *And here to break the bread.*

to His disciples, saying, Take, eat; this ⁽³⁾ is my body which is given for you; do this in remembrance of me. Likewise after supper He took ⁽⁴⁾ the cup; and when He had given thanks, He gave it to them, saying, Drink ye all of this; for this ⁽⁵⁾ is my blood of the New Testament, which is shed for you, and for many, for the remission of sins; do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

⁽³⁾ *And here to lay his hands on all the bread.*

⁽⁴⁾ *Here he is to take the cup in his hand.*

⁽⁵⁾ *And here to lay his hand on all the vessels which contain the wine.*

Then shall the minister first receive the communion in both kinds himself, and then proceed to deliver the same to the other ministers in like manner, (if any be present,) and after that to the people also, in order, into their hands. And when he delivereth the bread, he shall say,

THE body of our Lord Jesus Christ, which was given for thee,

preserve *thy soul* and *body* unto everlasting life. Take and eat this in remembrance that Christ died for *thee*, and feed on Him in *thy heart* by faith with thanksgiving.

And the minister that delivereth the cup shall say,

THE blood of our Lord Jesus Christ, which was shed for *thee*, preserve *thy soul* and *body* unto everlasting life. Drink this in remembrance that Christ's blood was shed for *thee*, and be thankful.

[If the consecrated bread or wine be all spent before all have communicated, the elder may consecrate more, by repeating the prayer of consecration.]

[When all have communicated, the minister shall return to the Lord's table, and place upon it what remaineth of the consecrated elements, covering the same with a fair linen cloth.]

Then shall the elder say the Lord's Prayer ; the people repeating after him every petition.

OUR Father who art in heaven, hallowed be thy name ; thy

kingdom come; thy will be done on earth as it is in heaven: give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil, for thine is the kingdom, and the power, and the glory, forever and ever. *Amen.*

After which shall be said as followeth:—

O LORD and heavenly Father, we thy humble servants desire thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in His blood, we and thy whole Church may obtain remission of our sins, and all other benefits of His passion. And here we offer and present unto thee, **O** Lord,

ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee that all we who are partakers of this holy communion may be filled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord: by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

Then shall be said,—

GLORY be to God on high, and on earth peace, good-will toward men. We praise thee, we bless thee, we worship thee, we glorify thee,

we give thanks to thee for thy great glory, **O Lord God, heavenly King, God the Father Almighty.**

O Lord, the only-begotten Son Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

Then the elder, if he see it expedient, may put up an extempore prayer; and afterwards shall let the people depart with this blessing:—

MAY the peace of God, which passeth all understanding, keep

your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

N. B. If the elder be straitened for time, he may omit any part of the service, except the prayer of consecration.

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THE FORM

OF

SOLEMNIZATION OF MATRIMONY.

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EXAMINATION OF MATRIMONY

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THE FORM
OF
SOLEMNIZATION OF MATRIMONY.

First, the bans of all that are to be married together must be published in the congregation three several Sundays in the time of Divine service, (unless they be otherwise qualified according to law,) the minister saying, after the accustomed manner,—

I PUBLISH the bans of marriage between *M* of — and *N* of —. If any of you know cause or just impediment, why these two persons should not be joined together in holy matrimony, *ye* are to declare it. This is the first [*second* or *third*] time of asking.

At the day and time appointed for solemnization of matrimony, the persons to be married standing together, the man on the right hand, and the woman on the left, the minister shall say,—

DEARLY beloved, we are gathered together here in the sight of God, and in the presence of these witnesses, to join together this man and this woman in holy matrimony; which is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is between Christ and His Church; which holy estate Christ adorned and beautified with His presence, and first miracle that he wrought, in Cana of Galilee, and is commended of St. Paul to be honourable among all men; and therefore is not by any to be enterprised, or taken in hand unadvisedly, but reverently, discreetly, advisedly, and in the fear of God.

Into which holy estate these two persons present come now to be joined. Therefore if any can show any just cause why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace.

*And also speaking unto the persons that are to be married,
he shall say,—*

I REQUIRE and charge you both, (as you will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed,) that if either of you know any impediment why you may not be lawfully joined together in matrimony, you do now confess it: for be ye well assured, that so many as are coupled together otherwise than God's word doth allow, are not joined together by God, neither is their matrimony lawful.

If no impediment be alleged, then shall the minister say unto the man,—

M. WILT thou have this woman to thy wedded wife, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love her, comfort her, honour, and keep her, in sickness and in health: and forsaking all other, keep thee only unto her, so long as ye both shall live?

The man shall answer,—

I will.

Then shall the minister say unto the woman,—

N. WILT thou have this man to thy wedded husband, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou obey him, serve him, love, honour, and keep him, in sickness and in health: and forsaking all other, keep

thee only unto him, so long as ye both shall live ?

The woman shall answer,—

I will.

Then the minister shall cause the man with his right hand to take the woman by her right hand, and to say after him as followeth :

I M. TAKE thee **N.** to be my wedded wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance: and thereto **I** plight thee my faith.

Then shall they loose their hands, and the woman with her right hand taking the man by his right hand, shall likewise say after the minister :—

I N. TAKE thee **M.** to be my wedded husband, to have and to hold, from this day forward, for better, for

worse, for richer, for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance: and thereto I give thee my faith.

Then shall the minister say,—

Let us pray.

O, ETERNAL God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; send thy blessing upon these thy servants, this man and this woman, whom we bless in thy name; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant between them made, and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. *Amen.*

Then shall the minister join their right hands together and say,—

THOSE whom God hath joined together, let no man put asunder.

Forasmuch as *M.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have pledged their faith either to other, and have declared the same by joining of hands; I pronounce that they are man and wife together, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

And the minister shall add this blessing :—

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with His favour look upon you, and so fill you with all spiritual benediction and grace, that ye

may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

Then the minister shall say,—

OUR Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven: give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation; but deliver us from evil. *Amen.*

Then shall the minister say,—

O GOD of Abraham, God of Isaac, God of Jacob, bless this man and this woman, and sow the seed of eternal life in their hearts, that whatsoever in thy holy word they shall profitably learn, they may indeed fulfil the same. Look, **O** Lord, mercifully

on them from heaven, and bless them: as thou didst send thy blessings upon Abraham and Sarah, to their great comfort, so vouchsafe to send thy blessings upon this man and this woman, that they, obeying thy will, and always being in safety under thy protection, may abide in thy love unto their lives' end, through Jesus Christ our Lord. *Amen.*

O GOD, who by thy mighty power hast made all things of nothing; who also (after other things set in order) didst appoint that out of man (created after thine own image and similitude) woman should take her beginning; and, knitting them together, didst teach that it should never be lawful to put asunder those whom thou, by matrimony, hadst made one; **O** God, who hast consecrated the state of matrimony to such an ex-

cellent mystery, that in it is signified and represented the spiritual marriage and unity between Christ and His Church: look mercifully upon this man and this woman; that this man may love his wife, according to thy word, (as Christ did love His spouse, the Church, who gave Himself for it; loving and cherishing it, even as His own flesh,) and also that this woman may be loving and amiable, faithful and obedient to her husband: and in all quietness, sobriety, and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom, through Jesus Christ our Lord. *Amen.*

Then shall the minister say,—

ALMIGHTY God, who at the beginning did create our first pa-

rents, Adam and Eve, and did sanctify and join them together in marriage, pour upon you the riches of His grace, sanctify and bless you, that ye may please Him both in body and soul, and live together in holy love unto your lives' end. *Amen.*

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THE ORDER

OF BURIAL OF THE DEAD

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THE ORDER

FOR

THE BURIAL OF THE DEAD.

The minister, meeting the corpse, and going before it, shall say,—

I AM the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die, **John xi, 25, 26.**

I KNOW that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though, after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and

mine eyes shall behold, and not another, Job xix, 25--27.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave and the Lord hath taken away: blessed be the name of the Lord, 1 Tim. vi, 7; Job i, 21.

At the grave, when the corpse is laid in the earth, the minister shall say,—

MAN that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower: he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most

merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts: shut not thy merciful ears to our prayers, but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

Then shall be said,—

I HEARD a voice from heaven, saying unto me, Write; from henceforth blessed are the dead who die in the Lord: even so, saith the Spirit; for they rest from their labours.

Then shall the minister say,—

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven: give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil. *Amen.*

The Collect.

O MERCIFUL God, the Father of our Lord Jesus Christ, who is the resurrection and the life: in whom whosoever believeth shall live, though he die, and whosoever liveth and believeth in Him shall not die eternally: We meekly beseech thee, **O** Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life we may rest in Him; and at the

general resurrection on the last day may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

FORMS OF ORDINATION.

THE HISTORY OF THE
REIGN OF KING CHARLES THE FIRST
BY JOHN BURNETT
IN TWO VOLUMES
LONDON: Printed by J. Sturges, at the Black-Swan in St. Dunstons Church-yard, 1724.

THE first of these two Volumes
contains the History of the
Reign of King CHARLES THE FIRST
from the beginning of his
Reign in the year 1625
to the year 1649
when he was executed
at White-Church in London
the second of these two Volumes
contains the History of the
Reign of King CHARLES THE SECOND
from the year 1660
to the year 1685
when he died at White-Church
in London

THE FORM
OF
ORDAINING A BISHOP.

The Collect.

ALMIGHTY God, who by thy
Son Jesus Christ didst give to
thy holy apostles many excellent gifts,
and didst charge them to feed thy
flock; give grace, we beseech thee,
to all the ministers and pastors of thy
Church, that they may diligently
preach thy word and duly administer
the godly discipline thereof; and
grant to the people that they may
obediently follow the same; that all
may receive the crown of everlast-
ing glory, through Jesus Christ our
Lord. *Amen.*

Then shall be read by one of the elders

The Epistle. Acts xx, 17--35.

FROM Miletus Paul sent to Ephesus, and called the elders of the Church. And when they were come to him, he said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations which befell me by the lying in wait of the Jews; and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly and from house to house, testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now behold I go bound in the spirit unto Jerusalem, not knowing the things that shall

befall me there; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God which he hath purchased with his own blood. For I know this, that after my depart-

ing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember that by the space of three years, I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel: yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so labouring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

Then another shall read

The Gospel. St. John xxi, 15--17.

JESUS saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Or this: St. Matt. xxviii, 18--20.

JESUS came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world.

After the Gospel and the sermon are ended, the elected person shall be presented by the two elders unto the bishop, saying,

WE present unto you this holy man to be ordained a bishop.

Then the bishop shall move the congregation present to pray, saying thus to them:—

BRETHREN, it is written in the Gospel of St. Luke, that our

Saviour Christ continued the whole night in prayer before he did choose and send forth his twelve apostles. It is written also in the Acts of the Apostles, that the disciples who were at Antioch did fast and pray before they laid hands on Paul and Barnabas, and sent them forth. Let us, therefore, following the example of our Saviour Christ, and his apostles, first fall to prayer before we admit, and send forth this person presented to us, to the work whereunto we trust the Holy Ghost hath called him.

Then shall be said this prayer following:—

ALMIGHTY God, Giver of all good things, who by thy Holy Spirit hast appointed divers orders of ministers in thy Church: mercifully behold this thy servant now called to the work and ministry of a bishop,

and replenish him so with the truth of thy doctrine, and adorn him with innocency of life, that both by word and deed he may faithfully serve thee in this office, to the glory of thy name, and the edifying and well governing of thy Church, through the mérits of our Saviour Jesus Christ, who liveth and reigneth with thee, and the Holy Ghost, world without end.

Amen.

Then the bishop shall say to him that is to be ordained:—

BROTHER, forasmuch as the Holy Scripture commands that we should not be hasty in laying on hands, and admitting any person to government in the Church of Christ, which he hath purchased with no less price than the effusion of his own blood; before I admit you to this administration, I will examine you on

certain articles, to the end that the congregation present may have a trial, and bear witness how you are minded to behave yourself in the Church of God.

Are you persuaded that you are truly called to this ministration, according to the will of our Lord Jesus Christ?

Answ. I am so persuaded.

The bishop. Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation, through faith in Jesus Christ? And are you determined, out of the same Holy Scriptures, to instruct the people committed to your charge, and to teach or maintain nothing as required of necessity to eternal salvation but that which you shall be persuaded may be concluded and proved by the same?

Answ. I am so persuaded and determined, by God's grace.

The bishop. Will you then faithfully exercise yourself in the same Holy Scriptures, and call upon God by prayer for the true understanding of the same, so as you may be able by them to teach and exhort with wholesome doctrine, and to withstand and convince the gainsayers?

Answ. I will so do, by the help of God.

The bishop. Are you ready with faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word, and both privately and openly to call upon and encourage others to the same?

Answ. I am ready, the Lord being my helper.

The bishop. Will you deny all ungodliness and worldly lust, and live

soberly, righteously, and godly, in this present world, that you may show yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?

Answ. I will so do, the Lord being my helper.

The bishop. Will you maintain and set forward, as much as shall lie in you, quietness, love, and peace, among all men: and such as shall be unquiet, disobedient, and criminal, within your district, correct and punish according to such authority as you have by God's word, and as shall be committed unto you?

Answ. I will so do, by the help of God.

The bishop. Will you be faithful in ordaining, sending, or laying hands upon others?

Answ. I will so be, by the help of God.

The bishop. Will you show yourself gentle, and be merciful for Christ's sake, to poor and needy people, and to all strangers destitute of help?

Answ. I will so show myself, by God's help.

Then the bishop shall say,

ALMIGHTY God, our heavenly Father, who hath given you a good will to do all these things, grant also unto you strength and power to perform the same; that he accomplishing in you the good work which he hath begun, you may be found perfect and irreprehensible at the last day, through Jesus Christ our Lord.

Amen.

Then shall Veni, Creator Spiritus, be said.

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.

Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.

Thy blessed unction from above
Is comfort, life, and fire of love.

Enable with perpetual light

The dulness of our blinded sight ;

Anoint and cheer our soiled face

With the abundance of thy grace ;

Keep far our foes, give peace at home ;

Where thou art Guide, no ill can come.

Teach us to know the Father, Son,

And thee of both to be but one ;

That through the ages all along,

This may be our endless song :

Praise to thy eternal merit,

Father, Son, and Holy Spirit.

That ended, the bishop shall say,

Lord, hear our prayer.

Answ. And let our cry come unto thee.

Bishop. Let us pray.

ALMIGHTY God and most merciful Father, who of thine infinite goodness hast given thine only and dearly-beloved Son Jesus Christ to be our Redeemer, and the author of everlasting life; who after that he had made perfect our redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some apostles, some prophets, some evangelists, some pastors, and doctors, to the edifying and making perfect his Church: grant, we beseech thee, to this thy servant, such grace that he may evermore be ready to spread abroad thy gospel, the glad tidings of reconciliation with thee, and use the authority given him, not to destruction, but to

salvation; not to hurt, but to help; so that as a wise and faithful servant, giving to the family their portion in due season, he may at last be received into everlasting joy, through Jesus Christ our Lord, who, with thee and the Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

Then the bishop and elders present shall lay their hands upon the head of the elected person, kneeling before them upon his knees, the bishop saying,

RECEIVE the Holy Ghost for the office and work of a bishop in the Church of God now committed unto thee by the imposition of our hands, in the name of the Father, and of the Son, and of the Holy Ghost.—*Amen.* And remember that thou stir up the grace of God which is given thee by this imposition of our hands; for God hath not given us the spirit of fear, but of power, and love, and soberness.

Then the bishop shall deliver him the Bible, saying,

GIVE heed unto reading, exhortation, and doctrine. Think upon the things contained in this book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself, and to thy doctrine; for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf: feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcast, seek the lost, be so merciful that you may not be too remiss; so minister discipline that you forget not mercy; that when the chief Shepherd shall appear, you may receive the never-fading crown of glory, through Jesus Christ our Lord. *Amen.*

[Then the bishop shall administer the Lord's supper, with whom the newly-ordained bishop and other persons present shall communicate.]

Immediately before the benediction shall be said the following prayers:—

MOST merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing, and so endue him with thy Holy Spirit, that he, preaching thy word, may not only be earnest to reprove, beseech, and rebuke with all patience and doctrine, but also may be to such as believe a wholesome example in word, in conversation, in love, in faith, in chastity, and in purity: that faithfully fulfilling his course, at the latter day he may receive the crown of righteousness laid up by the Lord, the righteous Judge, who liveth and reigneth, one God with the Father and the Holy Ghost, world without end. *Amen.*

Prevent us, **O Lord**, in all our doings with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorify thy holy name; and finally, by thy mercy, obtain everlasting life through **Jesus Christ our Lord.** *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son **Jesus Christ our Lord**; and the blessing of God Almighty, the **Father**, the **Son**, and the **Holy Ghost**, be among you, and remain with you always. *Amen.*

THE FORM AND MANNER
OF
ORDAINING ELDERS.

[When the day appointed by the bishop is come, there shall be a sermon or exhortation, declaring the duty and office of such as come to be admitted elders; how necessary that order is in the Church of Christ, and also how the people ought to esteem them in their office.]

After which, one of the elders shall present unto the bishop all them that are to be ordained, and say,

I PRESENT unto you these persons present to be ordained elders.

Then their names being read aloud, the bishop shall say unto the people,

BRETHREN, these are they whom we purpose, God willing, this day to ordain elders. For after due

examination, we find not to the contrary, but that they are lawfully called to this function and ministry, and that they are persons meet for the same. But if there be any of you who knoweth any impediment or crime in any of them, for the which he ought not to be received into this holy ministry, let him come forth in the name of God, and show what the crime or impediment is.

[If any crime or impediment be objected, the bishop shall surcease from ordaining that person until such time as the party accused shall be found clear of the crime.]

Then shall be said the collect, epistle, and gospel, as followeth.

The Collect.

ALMIGHTY God, Giver of all good things, who by thy Holy Spirit hast appointed divers orders of ministers in thy Church; mercifully behold these thy servants now

called to the office of elders, and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this office, to the glory of thy name, and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

The Epistle. Eph. iv, 7-13.

UNTO every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the

same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

After this shall be read for the Gospel, part of the tenth chapter of St. John.

St. John x, 1-16.

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that en-

tereth in by the door is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice. And a stranger will they not follow, but will flee from him, for they know not the voice of strangers. This parable spake Jesus unto them, but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers, but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out and find pasture. The thief cometh not but for to steal,

and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.

And that done, the bishop shall say unto them as hereafter followeth:—

YOU have heard, brethren, as well in your private examination as in the exhortation which was now made to you, and in the holy lessons taken out of the Gospel, and the writings of the apostles, of what dignity and of how great importance this office is whereunto ye are called. And now again we exhort you in the name of our Lord Jesus Christ, that you have in remembrance, into how high a dignity and to how weighty an office ye are called: that is to say, to be messengers, watchmen, and stewards, of the Lord, to teach and to premonish, to feed, and provide for the Lord's family, to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this evil world, that they may be saved through Christ for ever.

Have always therefore printed in your remembrance how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and congregation whom you must serve, is his spouse and his body. And if it shall happen, the same Church, or any member thereof, do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of the ministry toward the children of God, toward the spouse and body of Christ; and see that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your

charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life.

Forasmuch then as your office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may show yourselves dutiful and thankful unto that Lord who hath placed you in so high a dignity; as also to beware that neither you yourselves offend, nor be occasion that others offend. Howbeit ye cannot have a mind and will thereto of yourselves; for that will and ability is given of God alone; therefore ye ought, and have need to pray earnestly for his Holy Spirit. And seeing that ye cannot by any other means compass the do-

ing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners, both of yourselves and of them that specially pertain unto you, according to the rule of the same Scriptures; and for this self-same cause, how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We have good hope that you have all weighed and pondered these things with yourselves long before this time: and that you have clearly determined, by God's grace, to give yourselves wholly to this office, whereunto it hath pleased God to call you: so that, as much as lieth in you, you will apply yourselves wholly to this one thing,

and draw all your cares and studies this way, and that you will continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your ministry; and that ye may so endeavour yourselves from time to time to sanctify the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now that this present congregation of Christ, here assembled, may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties: ye shall answer plainly to these things which we, in the

name of God and his Church, shall demand of you touching the same.

Do you think in your heart that you are truly called, according to the will of our Lord Jesus Christ, to the order of elders ?

Answ. I think so.

The bishop. Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ ? And are you determined out of the said Scriptures to instruct the people committed to your charge, and to teach nothing as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture ?

Answ. I am so persuaded, and have so determined, by God's grace.

The bishop. Will you then give your faithful diligence always so to minister

the doctrine and sacraments, and discipline of Christ, as the Lord hath commanded?

Answ. I will so do, by the help of the Lord.

The bishop. Will you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word; and to use both public and private monitions and exhortations, as well to the sick as to the whole within your charge, as need shall require and occasion shall be given?

Answ. I will, the Lord being my helper.

The bishop. Will you be diligent in prayers, and in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

Answ. I will endeavour so to do, the Lord being my helper.

The bishop. Will you be diligent to frame and fashion yourselves, and your families, according to the doctrine of Christ: and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?

Answ. I shall apply myself thereto, the Lord being my helper.

The bishop. Will you maintain and set forward, as much as lieth in you, quietness, peace, and love, among all Christian people, and especially among them that are or shall be committed to your charge?

Answ. I will so do, the Lord being my helper.

The bishop. Will you reverently obey your chief ministers, unto whom is committed the charge and government over you; following with a

glad mind and will their godly admonitions, submitting yourselves to their godly judgments ?

Answ. I will so do, the Lord being my helper.

Then shall the bishop, standing up, say,

ALMIGHTY God, who hath given you this will to do all these things, grant also unto you strength and power to perform the same ; that he may accomplish his work which he hath begun in you, through Jesus Christ our Lord. *Amen.*

[After this the congregation shall be desired secretly in their prayers to make their humble supplications to God for all these things : for the which prayers there shall be silence kept for a space.]

After which shall be said by the bishop, (the persons to be ordained elders all kneeling,) Veni, Creator Spiritus, the bishop beginning, and the elders and others that are present answering by verse, as followeth :—

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.

Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.

Thy blessed unction from above
Is comfort, life, and fire of love.

Enable with perpetual light
The dulness of our blinded sight ;

Anoint and cheer our soiled face
With the abundance of thy grace ;

Keep far our foes, give peace at home,
Where thou art Guide, no ill can come.

Teach us to know the Father, Son,
And thee of both to be but one ;

That through the ages all along,
This may be our endless song :

Praise to thy eternal merit,
Father, Son, and Holy Spirit.

That done the bishop shall pray in this wise, and say,

Let us pray.

ALMIGHTY God and heavenly
 Father, who of thine infinite

love and goodness toward us, hast given to us thy only and most dearly beloved **Son Jesus Christ** to be our **Redeemer**, and the author of everlasting life; who, after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his apostles, prophets, evangelists, doctors, and pastors, by whose labour and ministry he gathered together a great flock in all parts of the world, to set forth the eternal praise of thy holy name: for these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present to the same office and ministry appointed for the salvation of mankind, we render unto thee most hearty thanks: we praise and worship thee; and we humbly beseech thee by the same, thy blessed **Son**, to grant unto all who either here or else-

where call upon thy name, that we may continue to show ourselves thankful unto thee for these, and all other thy benefits, and that we may daily increase and go forward in the knowledge and faith of thee and thy Son, by the Holy Spirit. So that as well by these thy ministers, as by them over whom they shall be appointed thy ministers, thy holy name may be forever glorified, and thy blessed kingdom enlarged, through the same, thy Son Jesus Christ our Lord: who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. *Amen.*

When this prayer is done, the bishop, with the elders present, shall lay their hands severally upon the head of every one that receiveth the order of elders; the receivers humbly kneeling upon their knees, and the bishop saying,

THE Lord pour upon thee the Holy Ghost for the office and work of an elder in the Church of

God, now committed unto thee by the imposition of our hands. And be thou a faithful dispenser of the word of God, and of his holy sacraments; in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then the bishop shall deliver to every one of them, kneeling, the Bible into his hands, saying,

TAKE thou authority to preach the word of God, and to administer the holy sacraments in the congregation.

Then the bishop shall say,

MOST merciful Father, we beseech thee to send upon these thy servants thy heavenly blessings, that they may be clothed with righteousness, and that thy word spoken by their mouths may have such success, that it may never be spoken in vain. Grant also that we may have

grace to hear and receive what they shall deliver out of thy most holy word, or agreeably to the same, as the means of our salvation; and that in all our words and deeds we may seek thy glory, and the increase of thy kingdom, through Jesus Christ our Lord. *Amen.*

Prevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

THE peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son,

and the Holy Ghost, be among you, and remain with you always.

Amen.

*** [If on the same day the order of deacons be given to some, and that of elders to others, the deacons shall be first presented, and then the elders. The collects shall both be used: first that for deacons, then that for elders. The epistle shall be Ephes. iv, 7 to 13, as before in this office. Immediately after which, they that are to be ordained deacons shall be examined and ordained as is above prescribed. Then one of them having read the Gospel, which shall be St. John x, 1, as before in this office; they that are to be ordained elders shall likewise be examined and ordained, as in this office before appointed.]

THE FORM AND MANNER
OF
MAKING OF DEACONS.

[When the day appointed by the bishop is come, there shall be a sermon or exhortation, declaring the duty and office of such as come to be admitted deacons.]

After which, one of the elders shall present unto the bishop the persons to be ordained deacons, and their names being read aloud, the bishop shall say unto the people:—

BRETHREN, if there be any of you who knoweth any impediment or crime in any of these persons presented to be ordained deacons, for the which he ought not to be admitted to that office, let him come forth in the name of God, and show what the crime or impediment is.

[If any crime or impediment be objected, the bishop shall surcease from ordaining that person, until such time as the party accused shall be found clear of that crime.]

Then shall be read the following collect and epistle:—

The Collect.

ALMIGHTY God, who by thy divine Providence hast appointed divers orders of ministers in thy Church, and didst inspire thy apostles to choose into the order of deacons thy first martyr, St. Stephen, with others: mercifully behold these thy servants, now called to the like office and administration; replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this office to the glory of thy name, and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost now and forever. *Amen.*

The Epistle. 1 Tim. iii, 8-13.

LIKEWISE must the deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

Then shall the bishop examine every one of those who are to be ordained, in the presence of the people, after this manner following:—

DO you trust that you are inwardly moved by the Holy Ghost to take upon you the office of the ministry in the Church of Christ, to serve God for the promoting of his glory and the edifying of his people?

Answ. I trust so.

The bishop. Do you unfeignedly believe all the canonical Scriptures of the Old and New Testament?

Answ. I do believe them.

The bishop. Will you diligently read or expound the same unto the people whom you shall be appointed to serve?

Answ. I will.

The bishop. It appertaineth to the office of a deacon to assist the elder in divine service. And especially when he ministereth the holy com-

munion, to help him in the distribution thereof, and to read and expound the Holy Scriptures; to instruct the youth, and in the absence of the elder, to baptize. And furthermore, it is his office to search for the sick, poor, and impotent, that they may be visited and relieved. Will you do this gladly and willingly?

Answ. I will do so, by the help of God.

The bishop. Will you apply all your diligence to frame and fashion your own lives (and the lives of your families) according to the doctrine of Christ; and to make (both) yourselves, (and them,) as much as in you lieth, wholesome examples of the flock of Christ?

Answ. I will do so, the Lord being my helper.

The bishop. Will you reverently obey them to whom the charge and govern-

ment over you is committed, following with a glad mind and will their godly admonitions?

Answ. I will endeavour so to do, the Lord being my helper.

Then the bishop, laying his hands severally upon the head of every one of them, shall say,

TAKE thou authority to execute the office of a Deacon in the Church of God; in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then shall the bishop deliver to every one of them the Holy Bible, saying,

TAKE thou authority to read the Holy Scriptures in the Church of God, and to preach the same.

Then one of them appointed by the bishop shall read the Gospel.

Luke xii, 35–38.

LET your loins be girded about, and your lights burning, and ye

yourselves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

[Then shall the bishop proceed in the communion, and all that are ordained shall receive the holy communion.]

The communion ended, immediately before the benediction shall be said these collects following:—

ALMIGHTY God, Giver of all good things, who of thy great goodness hast vouchsafed to accept

and take these thy servants into the office of deacons in thy Church; make them, we beseech thee, **O Lord**, to be modest, humble, and constant in their ministration, and to have a ready will to observe all spiritual discipline; that they having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well behave themselves in this inferior office, that they may be found worthy to be called into the higher ministries in thy Church, through the same, thy Son our Saviour Jesus Christ; to whom be glory and honour, world without end. *Amen.*

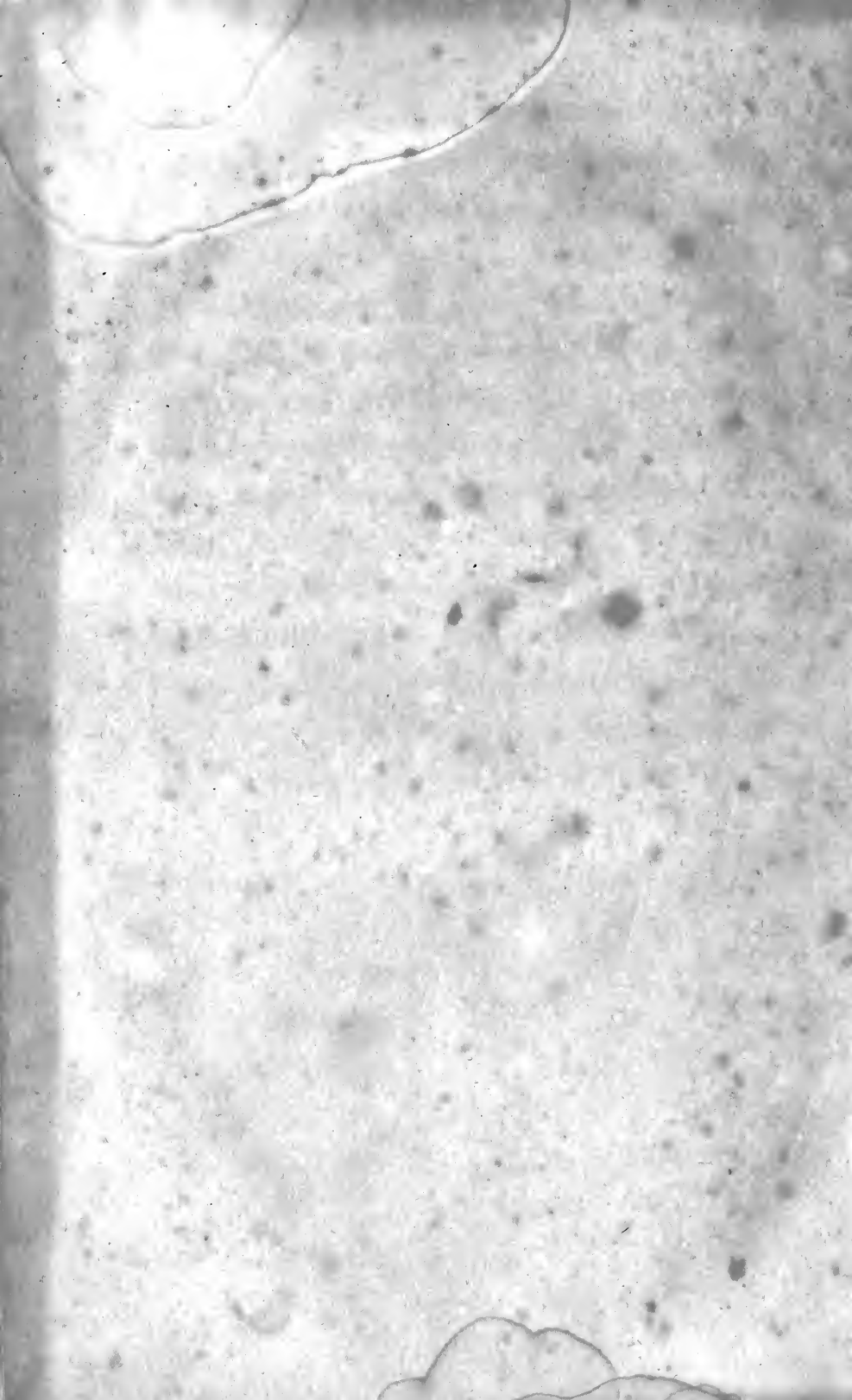
Prevent us, **O Lord**, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by

thy mercy, obtain everlasting life, through **Jesus Christ our Lord.** *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son **Jesus Christ our Lord.** And the blessing of **God Almighty, the Father, the Son, and the Holy Ghost,** be among you, and remain with you always. *Amen.*

THE END.

The purpose of God which is
all understanding of the
hearts and minds in the
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God a bright sun filling the
and the Holy Ghost in your
and remain with you









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